REASONS

Humbly Offer'd

For a LAW to Enact

The Caſtration, or Gelding,

OF

Popiſh Eccleſiaſtics,

As the Beſt Way to

Prevent the Growth of Popery

IN

ENGLAND.

LONDON,

Printed, and are to be Sold by *A. Baldwin* in *Warwick-Lane*. 1700.

Reaſons Humbly offer'd for a Law to Enact the Caſtration or Gelding of Popiſh Eccleſiaſtics, &c.

THE Honorable Houſe of Commons having been pleaſed to take into their Conſideration the unaccountable growth of Popery amongſt us of late, and to appoint a Committee to conſider of Ways and Means for preventing the ſame: It is thought fit, among the croud of Propoſals for that end, to publiſh what follows.

We may, without intrenching upon the Province of Divines, make bold to aſſert, That when the Church of *Rome* is call'd in the Sacred Scriptures, *The Mother of Harlots, and of the Abominations of the Earth*; there's ſomething elſe meant by it than a mere Religious Impurity, or going a whoring after falſe Gods, as their Saints and Angels, and multitudes of Mediators between God and Men, undoubtedly are. We need but caſt our Eye upon *Platina*'s Lives of the Popes, and turn over a few leaves of the Hiſtories of moſt Nations of *Europe*, to be convinc'd that the *Romiſh* Clergy have ever ſince the Pope's Uſurpation been branded with Uncleanneſs. The wanton Obſervation made by *Henry* the 4*th* of *France*, as he paſſed one day betwixt a Friary and a Nunnery, *That the latter was the Barn, and the former were the Thraſhers*, was found to have too much of truth in it, in all thoſe Countreys where Monaſteries were overturn'd or ſearch'd upon the Reformation. The vaſt heaps of Childrens Bones that were found in Draw-wells, and other places about them, were ſpeaking, tho not living Monuments of the horrid Impurity, as well as barbarous Cruelty of thoſe pretended Religious Communities. To inſiſt any more upon this, were to accuſe the Age of inexcuſable Ignorance in Hiſtory, and therefore we ſhall conclude this Introduction with an Obſervation from *Fox*'s *Acts and Monuments*, That before the Reformation the Prieſts alone were computed to have 100000 Whores in this Kingdom; which muſt be underſtood of what the Dialect of thoſe times call'd *Lemmans*, from the French, *L'Amante*, that is, in the modern

dern Phraſe, *kept Miſſes*; beſides their promiſcuous Whoredoms with the Women, they confeſſed, *&c.*

This horrid Uncleanneſs of the *Romiſh* Clergy cannot appear incredible to thoſe who conſider, that beſides their being judicially given up of God to work all manner of Uncleanneſs with greedineſs, their Vow of Chaſtity, and being forbidden to Marry, lays them under a temptation peculiar to their Order.

It will yet appear leſs ſtrange, if we conſider their way of living, and opportunity: They eat and drink of the beſt, are Careſſed in all Families of their Way; have an Advantage of knowing the Inclinations, and private converſe with Women by their Auricular Confeſſion, and by their pretended Power to give Pardon; have a Door open to perſwade the Committing of one Sin for expiating another, and accordingly improve it.

This is ſo far from being a Calumny, that the Popiſh Laity themſelves in all Ages and Countreys have been ſenſible of it; and therefore moſt of the Popiſh Kingdoms ſollicited the Council of *Trent* to allow Prieſts marriage. But the Pope, for Reaſons we ſhall touch anon, did not think fit to grant it; tho' *Æneas Silvius* himſelf, afterwards Pope, was ſo fully convinc'd of the neceſſity of it, that he ſaid, *Tho' Prieſts were forbidden to marry for very good Reaſons, yet there were better Reaſons to allow it.*

They that have Travel'd in Popiſh Countreys, and obſerv'd their Prieſts and Monks, know, that generally ſpeaking, they carry about them no marks of that Auſterity and Mortification which they pretend to. They look as fat and generally fatter than other Men; which is an infallible Token that they fare as well, if not better, than others do. You ſhall ſee as white and plump a hand under a Monks Hood, as in any Family of Quality; and a Foot as clean and neat many times in a Sandal, as is to be found under a Spaniſh Leather Shoe and Silk Stocking: Nor is it any Secret, that in the Neighbourhood of Convents there's as good Diet prepar'd for the uſe of Monks and Nuns, as comes to Gentlemens Tables. Nay, thoſe very places of Retirement, with their large Gardens, adorn'd with Walks and Shades, and many times water'd by pleaſant Fountains or murmuring Streams, together with their Idle way of living, ſeem to be accommodated to inſpire them with amorous Sentiments, againſt which their Vows of Chaſtity, and the Rules of their Order, are ſo far from being Preſervatives, that they only add Fewel to their Flames, and make them commit Sin with the higher reliſh. So that when they go abroad from their Monaſterys, they are like ſo many fed

Horſes

Horſes neighing, as the Scripture expreſſes it of the luſtful *Jews*, after every Woman they ſee; and if they have not opportunity of giving vent to their Luſts that way, they many times do it by other methods, which Nature, as well as Religion forbids to name. This we may juſtly ſuppoſe to have been the Motive that induc'd *Emanuel de Saa* in his Aphoriſms to maintain that *Fornication*, *Adultery* and *Sodomy* did not make a Prieſt irregular, whereas *Marriage* did.

If beſides their being forbidden to marry, we conſider that they are provided for by the ſweat of other Mens Faces, have no Families to take care of, have no hard Labour to mortify and keep them low, and are under no Obligation to ſtudy hard, we ſhall find that there's no reaſon to wonder if they be more inclinable to Venery than any other Men whatſoever: and ſince by Experience it is found to be ſo, forbidding them Marriage may well be call'd *a Doctrine of Devils*, both as to its Original and Effects. That it comes from the Devil, the Father of Lies, and by conſequence the Author of every falſe Doctrine, is not to be controverted, ſince the Law of God and Nature commands us to increaſe and multiply, and fits us for it; and that it might be in a regular way, God himſelf inſtituted Marriage in Paradiſe, and the Apoſtle tells us, *that Marriage is honourable in all*: and that this Doctrine is deviliſh in its effects, is evident from the horrid impurity of the *Romiſh* Clergy abovementioned, and the miſchiefs they do by it to particular Perſons, Families, Kingdoms and Common-wealths.

We come next to take a view of the Cauſe, why the Court of *Rome* does ſo ſtiffly inſiſt on the Celibacy of their Clergy, which will further demonſtrate the reaſonableneſs of Guelding them to prevent their infeſting this Nation.

Tho' *Rome* pretends to have changed her Religion, and hath actually changed her form of Government, by taking an Eccleſiaſtical inſtead of a Temporal Head; yet it's viſible ſhe hath abated nothing of her Ambition, to be Miſtriſs of the Univerſe, and did in a great meaſure effect it by her Papacy, to which ſo great a part of thoſe called Chriſtian Nations ſubmitted before the Reformation. So as *Cataline*, when *Rome* was Heathen, thought it neceſſary to debauch the Women, and then to carry on his Conſpiracy againſt the Government by their Intereſt, becauſe of the influence leud Women had upon the looſe Rabble, and that they could either murder their Husbands, or bring them over to his Party. *Rome* ſince it became Antichriſtian, hath enjoin'd Celebacy upon her Clergy, that they might be rendered the more apt to debauch Women, and to make uſe of their Intereſt in

order to deprive the Civil Magiſtrates of their Right, and to uſurp the Temporal, as well as the Spiritual Sword.

1. Becauſe they know that Nature having inclin'd all Men to propagate their Species, their Prieſts ſo and ſo circumſtantiated, as beforementioned, could not poſſibly refrain from the Act, tho' they were not allow'd to do it in a regular way: and therefore ſo many Women as they debauch, which they knew by their Circumſtances and Opportunity, muſt needs be innumerable, ſo many Proſelytes they were ſure of.

2. Becauſe they knew that their Clergy being pamper'd and reſtrain'd from the uſe of the Marriage-Bed, muſt needs be more inclinable to Venery than other Men, and conſequently more pleaſing Companions to inſatiable Women, and therefore the better fitted for the practice of *creeping into Houſes, and leading captive ſilly Women, laden with divers Luſts*, as the Apoſtle expreſſes it.

3. Becauſe they knew that their Clergy by this means having an Opportunity of bringing to their Lure a Buxom Wife, who perhaps has a ſickly, weak, or abſent Husband, a Green-ſickneſs Daughter, or a wanton Maid; they would by the ſame means become Maſters in a manner of all that belong'd to the Family, have the command of their Purſes, know all their Secrets, and improve all to the advantage of the See of *Rome*, which indulg'd them thus with a *Mahomet*'s Paradiſe.

4. By reſtraining their Clergy from Marriage, they knew it would make them the more impetuous to ſatisfy their deſires; and that they might have the better Opportunity of doing it, they are enjoyn'd by their Directory in confeſſing Women, to examine them moſt as to the Sins of the Fleſh, which they tell 'em they muſt diſcover on pain of Damnation. This being a ready method to inflame them mutually, attended with Secrecy, and the Prieſts pretended Power of giving a Pardon, they knew it could not miſs of the deſign'd Effect; they knew alſo that ſo many of thoſe ſilly Women as they captivated, ſo many Champions and Advocates for their Religion they ſhould have in Families, Courts, or elſewhere; for they might aſſure themſelves that ſuch Women would not eaſily part with a Religion that did ſo much gratify their depraved Appetites, by allowing them as many Men, tho' not Husbands, as they have Prieſts or Confeſſors. And therefore many of the wiſe Popiſh Laicks have been of Opinion themſelves, that no Man ought to confeſs a Wife but her Husband, and that a Daughter ought to be confeſſed by none but her Father.

5. Another, and that none of the leaſt Reaſons why they forbid Marriage to their Eccleſiaſtics, is, That if they had Wives or Families,

lies, they could not ſo eaſily be ſent on Miſſions, and encompaſs Sea and Land to make Proſelytes. They would not be ſo ready, nor ſo fit to engage in Aſſaſſinations, Conſpiracies and Rebellions againſt Princes and States, at the Commands of their Superior: Nor could they by their Whoredoms ſo much propagate the Intereſt of the great Harlot; for then their Wives would be ſo many checks and ſpies upon them.

From all which it ſeems reaſonable to infer, that the beſt way to rid this Kingdom of Popiſh Prieſts, and to prevent the growth of Popery, is to make a Law, that all of them who ſhall be diſcover'd in *England*, except ſuch as are thought fit to be allowed to Foreign Ambaſſadors, ſhall be Gelded, as they are in *Sweden*; where, ſince the ſame was Enacted into a Law, and practis'd upon a few of them, that Kingdom hath never been infeſted with Popiſh Clergy, or Plots, nor their Women reproach'd with want of Chaſtity.

This will appear the more reaſonable, if we conſider that the Havock they are allow'd to make of Womens Chaſtity, is one of the principal things that induces luſtful Fellows to take *Romiſh* Orders upon them, and to engage in deſperate Deſigns to promote the Intereſt of that Church. This any man may eaſily be convinc'd of, that will give himſelf leave to conſider what dangers other men of better Principles, and who may have opportunities of ſatisfying Nature by lawful Marriage, do many times expoſe themſelves to, for the Satisfaction of their bruitiſh Paſſions, and how they frequently ſacrifice Honour, Intereſt, and Eſtate, with the Peace of their Families and Conſciences, to their irregular Appetites of that ſort.

The Caſe then being thus, let's conſider what a deluge of Uncleanneſs may be pour'd out upon this Nation by 1000 or 2000, ſuppoſing there were no more of thoſe Popiſh Eccleſiaſticks in *England* at a time; eſpecially ſince they look upon it to be their intereſt to debauch the Nation, as one of the beſt Expedients to advance Popery, as was evident from the Practice of the late Reigns: and therefore it ſeems to be the natural way of obviating the growth of Popery, to make the Romiſh Eccleſiaſticks uncapable of promoting it by that Method which they like beſt, and find moſt ſucceſsful.

It will ſtill appear to be more reaſonable, becauſe they have vow'd Chaſtity, and by their own Confeſſion have no occaſion for thoſe Seminary Veſſels; therefore if they reſolve to live as they have Sworn to do, they would willingly unman themſelves as *Origen* did; ſo far would they be from having any reaſon to complain, if others ſhould do it for them.

It can no ways be reckon'd cruel, ſince it may be done without hazard of Life, as common experience ſhews both in Man and Beaſt, and by conſequence leſs to be complain'd of, than thoſe Laws which condemn them to the Gallows. There have been more Prieſts put to death in *England*, than ever were gelded in *Sweden*; yet Experience teaches us it hath not had near ſo good an Effect. This is demonſtrable from the many Conſpiracies againſt our Princes and Nation, that the Prieſts have form'd ſince the enacting of thoſe Laws, and from the great Progreſs their Idolatry makes among us at this very day; whereas *Sweden*, ſince the enacting of that Law, hath been liable to none of theſe misfortunes. This Law of *Caſtration* occaſion'd a pleaſant Railery upon the Jeſuits at *Bruſſels* by Queen *Chriſtina* of *Sweden*. When thoſe Fathers came to Congratulate her there upon her Converſion, they entertain'd her, among other things, with the wonderful Effects of their Miſſions in the *Indies*, and other remote parts: That Princeſs applauded their Zeal, but at the ſame time rebuk'd their Indifference for her Countrey of *Sweden*, where their endeavours were ſo much needed: She pleaſantly told them, That tho' the Law of *Caſtration* was a Bar in their way, they ought not to prefer the keeping of thoſe things of which they ſtood in no need, and of which ſhe hop'd they made no uſe to the advancement of the Catholick Faith. But this, tho' the ſevereſt Reproof in the World, has never been able to bring the Romiſh Clergy to ſo much ſenſe of their Duty, as to renew their Attempts of converting *Sweden*. This may ſerve to confirm the ſtory told us of an old Capuchin in the *Menagiana*, the Works of the Abbot *Menage*, that he rejected the Advice of his Phyſicians to be cut of the Stone, for fear it ſhould make him Impotent, tho' he was then 80 Years of Age.

Namque ad Vivendum caſtrari valde recuſat,
Et propter vitam vivendi perdere cauſam.

The Romiſh Clergy have ſo much accuſtom'd themſelves to thoſe impure Pleaſures, that they will be ſure to avoid thoſe Countreys where they muſt be render'd uncapable of enjoying them.

If it be thought that the Laws already made, will be more effectual againſt them, there's no need of repealing them, tho' a new one of *Caſtration* be added. Since that hath had ſo good an Effect in *Sweden*, we have no reaſon to deſpair of the like here. It's generally concluded, that our *Engliſh* Women are as tempting as any in *Europe*, and are therefore as likely to prevail on a Romiſh Prieſt to venture hanging to enjoy their Favours as any others: But if they be rendered uncapable of it, the tempaation will have no force; and ſo the Prieſts will

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ſave their Lives, our Women will preſerve their Chaſtity, and our Religion and Liberty will be freed from their Attacques.

The only Objection of weight that can be made againſt it is, that it may provoke our Popiſh Allies, and other Popiſh Princes, to treat Proteſtant Miniſters in the like manner. To which we anſwer, That, admitting it ſhould be ſo, it is not half ſo bad as to have them broke on the Wheel, Hang'd, or ſent to the Gallies. In the next place, there's not the like Reaſon for treating Proteſtant Miniſters in that manner, for they generally marry; or if they be guilty of Uncleanneſs, are thruſt from the Miniſtry. And in the laſt place, there's no reaſon why we ſhould have any more regard to our Allies, or other Popiſh Princes, than they have to us. We hear every day of the cruel Perſecution in *France* and *Germany*, notwithſtanding our mildneſs to the Papiſts here; ſo that our enacting a Law of *Caſtration*, cannot poſſibly make them perſecute the Proteſtants more ſeverely than they do, but may rather put a ſtop to it.

And indeed it is to be wondred at, that the Proteſtants ſhould be ſo much wanting in their Zeal, and ſo little ſenſible of their own Intereſt, when we have ſo Warlike and Zealous a *Proteſtant Prince*, upon the Throne of *Great Britain*, as not to agree on Methods for obliging the Papiſts to forbear that barbarous Perſecution of their Brethren. Endeavours of that Nature were us'd in ſome of thoſe Reigns when Popery had ſo much Intereſt at Court, that it ſeem'd to have a ſhare of the Throne; therefore it's ſtrange if nothing ſhould be attempted towards it in this Reign. To effect this would, humanly ſpeaking, ſeem to be no difficult work, ſince the Naval Strength of *Europe* is in the hands of the Proteſtants; and that the ſtrength of *Great Britain* and *Holland* is now under the Command of one Prince, who is the *Hero* of his Age.

This our own Safety ſeems to require, and charity and compaſſion to our Brethren beyond Sea does loudly call for; but if for reaſons of State, or otherwiſe, it be found impracticable for us to interpoſe in behalf of perſecuted Proteſtants abroad, there's nothing can hinder us, if we be wiling to ſecure our ſelves againſt Popery at home, by putting the old Laws in Execution, or Enacting new ones.

This ſeems to be abſolutely neceſſary, if we conſider, either the State of the Proteſtants beyond Sea, or our own Condition at home.

If we look abroad, we ſhall find the Proteſtant Intereſt, which was once ſo conſiderable in *France*, quite ruin'd; and one of the chief Cauſes of its being ſo, was the neglect of our *Engliſh* Governments ſince Queen *Elizabeth*'s time: we have done nothing effectual for them ſince then, which was a mighty overſight, both in reſpect of Duty and Intereſt.

That it was our Duty, will ſcarcely be deny'd by any Man that has any true Impreſſions of the Proteſtant Religion. That it was our Intereſt is demonſtrable, becauſe, had the Proteſtants of *France* been ſupported by our Meditation and Aſſiſtance, they would never have concurr'd in any ambitious deſign of their Monarchs againſt the Proteſtant Intereſt, or this Nation; and perhaps the fears of that Court, that they might prove a Curb on their Deſigns of that Nature, was none of the leaſt cauſes of their having ruin'd them by the moſt ungrateful, as well as the moſt barbarous Perſecution that ever was known. From all which it will naturally reſult, that it is the Intereſt of *England* to ſave, if poſſible, the Remnant of the Proteſtants in *France*, by ſome Effectual Interpoſition.

If we look a little further into the State of the Proteſtants of the Valleys of *Piedmont*, we ſhall find that Antient Church almoſt totally ruin'd and diſperſt. If we turn our Eye towards *Hungary*, *Tranſilvania*, and *Poland*, the Reformed Intereſt is almoſt quite exterminated in thoſe Countreys, as it is totally ruin'd in *Bohemia*: What danger it is liable to in the Neighbouring Countrey of *Saxony*, is known to every one, ſince that Country, whoſe Prince was the firſt that embrac'd the Reformation, is now under a Popiſh Government; and if we come nearer home to the *Palatinate*, there we ſhall alſo find a Proteſtant Church, once the moſt flouriſhing, and beſt reformed in all *Germany*, under an unreaſonable and cruel Perſecution. If we conſider the Treaty of *Reſwick*, by that we ſhall find the *German* Proteſtants deſpoil'd of eight or nine hundred Churches; The once famous Proteſtant City of *Strasburgh* deliver'd in Prey to the Church of *Rome*; and the Proteſtants in *Alſace*, and the Neighbouring Principalities on each ſide, as the Dutchy of *Montbolliard*, County of *Veldents*, &c. ſubject to Popiſh Incroachments. In a word, if we look throughout the whole *Empire*, and take a view of the Diet at *Ratisbon*, we ſhall find the Popiſh Intereſt every where rampant, and Incroaching upon the Reformation, contrary to the Fundamental Laws, and moſt ſolemn Treaties of the *Empire*. If we caſt an Eye upon *Swiſſerland*, the little Republick of *Geneva*, and the Principality of *Neufchatel*, there alſo we ſhall find the Proteſtant Intereſt threatned, and languiſhing.

If we look Northward, there we find the Proteſtant Kingdoms of *Sweden* and *Denmark* ready to ingage in a War with one another, and that the Quarrels betwixt them are fomented by thoſe who carry on an Intereſt which is deſtructive both to the Proteſtant Religion, and the Civil Liberties of *Europe*. This is ſufficient to diſcover the bad State of the Proteſtant Intereſt abroad.

If

If we consider the Posture of Affairs at home, it's evident from a late printed Letter, said to be wrote by a worthy Bishop, and Dedicated to a Member of Parliament, that Popery comes in upon us like a Flood. It is not to be denied that there's a Party in the three Nations, who favour the Title of an Abdicated Popish Prince and his pretended Succession, against the present Government, and the Succession establish'd by Law. It is not to be forgot, that their Interest was so strong as to advance a Popish King to our Throne; and tho' they could not keep him there, because he dismounted himself by a furious Career, yet they have endanger'd us since by repeated Plots against his present Majesty's Life, and endeavouring to bring in a French Invasion upon us. It is also known, that there are mighty discontents fomented and nourish'd in all the three Nations, in relation to Trade, Parties, and different Pretensions; and that this gives the Popish Clergy an opportunity of adding fewel to our Flames, which makes it likewise evident that the Protestant Interest is in danger at home.

This is further demonstrable from the Trouble the Papists have from time to time given, and continue to give to our Government and Parliaments; what's the meaning else of those Proclamations formerly and lately omitted, commanding Papists to retire from *London*, &c. What else is the meaning of those Bills brought in to prevent their disinheriting their Protestant Heirs, and to hinder their sending Children abroad to foreign Seminaries, to be bred up in Idolatry, or made Priests, Monks and Nuns? This, besides the danger that accrues thereby to our Religion and Liberties, takes vast Summs of Money out of the Kingdom yearly. They likewise give trouble to our Parliaments, by bringing in Bills for discovering Estates and Money given to superstitious Uses, which is every way mighty prejudicial to the Kingdom, and enables the Papists to breed Vipers in our Bowels, in order to rend us in pieces.

Then since it is undeniable that we are in danger from the Papists, whether we consider the State of Affairs at home or abroad, and that the Laws hitherto enacted have not been able to prevent the recourse of Popish Priests, *&c.* nor the growth of Popery in this Kingdom; what should hinder us from trying new Methods, and particularly this Law of *Castration*?

It would certainly be a punishment very proper for them, and might make them read their Sin in their Judgment; since it's evident that by their own personal Villany, and their loose Doctrine of Pardons, *&c.* which incourages People in Licentiousness, they make more Proselytes than by any other method.

Those,

Thoſe, who perhaps would ſcruple to be any ways Inſtrumental in taking theſe Prieſts, when the Penalty inflicted upon them by Law is Death, would not have reaſon to be ſo ſcrupulous to take and diſcover them when the puniſhment is only *Caſtration*, and therefore would be more diligent to put the Laws in Execution upon them.

It muſt alſo be reckon'd a deſerv'd Puniſhment, ſince under the Seal of Confeſſion they commit Uncleanneſs with thoſe they have the Truſt of as Ghoſtly Fathers, ſo that it is a ſort of ſpiritual Inceſt, and a deſtroying People with Arms that make no Report; both which Crimes are Capital in all well-govern'd States, and therefore the puniſhment of *Caſtration* in ſuch a Caſe muſt needs be accounted mild.

If it be objected, that tho ſome of the *Romiſh* Clergy be guilty of Incontinence, yet all of them are not ſo, and therefore ſuch only are to be puniſh'd in that manner as are convicted of the Crime: It's eaſy to anſwer, That it is equally true, that all of them are not guilty of Conſpiring againſt the Government, nor is it poſſible to convict all of 'em of perverting the Subjects; yet the 27*th* of *Eliz.* makes it Treaſon for any Popiſh Prieſt, bred up beyond Sea, to be here, or to return into *England* without ſubmitting to the Government, and taking the Oath of Supremacy. And indeed it is but reaſonable it ſhould be ſo, for their being here ſuppoſes their Deſign; and therefore there's as much reaſon to puniſh them, tho' we cannot prove the Overt Acts upon them, as there is to puniſh Thieves for coming into our Houſes in an illegal manner, tho' we cannot prove that they have robb'd us, or ſtole any thing. If we find a Wolfe or other Beaſt of Prey among our Flocks, we take their deſign of deſtroying them for granted, and treat them accordingly, tho' we don't ſee the Limbs of our Cattle in their Mouths. And therefore ſince the Practices and Principles of the *Romiſh* Clergy are ſo well known, their being found in the Nation ought to have ſufficient Conviction.

It ſtill remains a Queſtion, how they ſhall be diſcovered? But the Anſwer is at hand: Let a competent and certain Reward be propos'd for ſuch as ſhall do it, and the like Reward, and a Pardon to any of their own Number that ſhall diſcover the reſt; or let proviſion be made for ſome of every Engliſh Seminary beyond Sea that turn Proteſtants, plant ſome of them in the ſeveral Ports of the Kingdom; and let ſome of each of thoſe Seminaries be likewiſe conſtantly in *London* to aſſiſt in Searches, and view thoſe that are taken upon ſuſpition: And at the ſame time, let proviſion be made for ſuch as will inform of all the Popiſh Clergy that haunt the great Families of that Opinion in *England*, and we need not doubt of an effectual diſcovery in a little time: for beſides

beſides the influence that the hopes of a Reward will have, thoſe Goatiſh Fellows, the *Romiſh* Clergy, do many times diſoblige Families of their own way, by attempting to debauch their Wives, Children, or Servants, ſome of whom have ſo much Virtue as to reject the Temptation, and to hate the Tempters; and many times their blind Zeal occaſions them likewiſe to take indeſcreet Methods to pervert Proteſtant Servants, who would not be wanting, in caſe of ſuch proviſion as above-mention'd to diſcover thoſe dangerous Fellows.

To inflict this puniſhment of *Caſtration* upon them, is ſo much the leſs to be thought cruel or unreaſonable, ſince it is ſo ordinary in *Italy*, and other Popiſh Countries, for the meaner ſort of People to geld their own Sons, that they may make the better market of them for ſinging Boys, and Muſitians, or to be Catamites to Cardinals, and other Dignitaries of the Romiſh Church. In thoſe hot Countries the Roman Clergy are much addicted to that damnable and unnatural Crime: and ſuch of them as are not, keep lewd Women almoſt avowedly; they are indeed more upon the Reſerve, and live according to the Maxim of *Cauté* tho not *Caſté*, in ſuch Countreys where the Government is Reformed, or where the Proteſtants are numerous; but then they are under the greater temptation to perpetrate their Villanies, on the pretext of Confeſſing women: therefore there's the more Reaſon to Enact a Law of *Caſtration* againſt them in this Kingdom.

We have the more ground to think, that ſuch a Law duly executed, would have a good Effect, becauſe the Luſt of the Fleſh is ſo bewitching, and natural to the greateſt part of mankind, and continues to have a predominacy in them for ſo great a part of their lives, that it hath occaſion'd, and does occaſion more diſorders, and is apter to engage men, over whom it obtains the aſcendant, in more deſperate undertakings than any other paſſion whatever. Hiſtories are full of Examples of Princes and great Men, that have ruin'd themſelves and their Countreys in purſuit of their irregular Amours. We have no need to turn over foreign Stories, or to go out of our own Nation for proofs of this. It is not ſo long ago as to be forgot, ſince we had the chief Affairs of State manag'd, and *Parliaments* diſſolv'd, *&c.* at the beck of *Courtiſans*. The Intereſt of *Popery* and *Tyranny* in the late Reigns was chiefly advanc'd by ſuch.

Do we not find, even in private perſons of all Ranks, that where that paſſion is not kept in due bounds, or cur'd by the proper Remedies of a ſuitable Match, that Honour, Health, and Eſtates, nay Life it ſelf, is many times ſacrific'd to the pleaſure of the Fleſh; and therefore the Apoſtle had Reaſon as well as Revelation on his ſide, when he

rank'd all that is in the World under the three Heads of *the Luſt of the Fleſh*, *the Luſt of the Eye*, and *the Pride of Life*; and gave that of the Fleſh the preference. It is plain from Experience, that the other two are made generally ſubſervient to it, as is viſibly every day from that exceſs in Jewels, Apparel and Houſhold Furniture, and the vaſt expence which the Gallants of both Sexes put themſelves to in one or all of theſe, in order to obtain the Favour of their *Paramours*.

From all which we may make this Inference, that if the *Romiſh* Clergy were made uncapable by a Law of enjoying that which they account the greateſt pleaſure of Life, they would avoid thoſe Countreys where ſuch Laws are put in execution, as they would avoid the *Plague*. 'Twould be happy if by this means we could deliver our *Poſterity* from thoſe Conſpiracies, Civil Wars, Dreadful Fires, Maſſacrees, Aſſaſſinations of Princes, and other miſchiefs which theſe Kingdoms have been liable to from the Papiſts, and againſt which all our other Laws have hitherto ſignified but little to preſerve us.

We have alſo found, by ſad Experience, that they have had ſo much influence as to get the Aſcendant over ſome of our Princes, by tempting them, as they have done the *French* King, with the hopes of an abſolute Sway, and we know not what Viſionary Empires. By this means they prevail'd with them to overthrow our Laws, the recovery of which hath coſt the Nation ſo much Blood and Treaſure, that after Ages are like to feel the ſmart of it: Tho' they have run one of our Princes off the Stage, and have well-nigh ruin'd their great Champion beyond Sea, as they did formerly the *Spaniſh* Monarchy, by ſpurring on thoſe Princes to perſecute Proteſtants, and eſtabliſh Deſpotical Government. They will never give over that Game, but inſpire all Princes to whom they can have acceſs, either by themſelves or others, with one or both of thoſe Deſigns; and therefore it is the Intereſt of *England* to uſe all poſſible means to ſecure the Nation againſt thoſe *Romiſh* Clergymen, for which *Caſtration* is humbly conceiv'd to be the propereſt Method, and is ſo far from being cruelty, that it may well be reckon'd as great a piece of Clemency to *Romiſh Prieſts*, as Tranſportation is inſtead of the Gallows to other Condemned Criminals.

In ſhort, it will be ſo far from being a real diſkindneſs to the *Popiſh* Laics of this Nation, that it will be the greateſt piece of Friendſhip to them imaginable: this we hope they will be the more readily convinc'd of, if their Wives, Daughters, and Maid-ſervants, cry out againſt this Law, for then to be ſure they have ſome particular concern in the matter.

We hope that our *Popiſh* Laics in *England* are Men of as good Obſervation as thoſe in other Countreys, and particularly in *France* and *Italy*,

Italy, where their very *Proverbs* are ſufficient to demonſtrate, that they have no great Opinion of their Clergymens Chaſtity. It is not poſſible to expoſe thoſe goatiſh Fellows with more ſeverity and contempt, than the *Italians* do by ſaying *fate Lui Corunna*, by way of ſarcaſm, of a Stallion that they don't think performs his part; alluding to the *Prieſts* ſhaven Crowns as if that Sacerdotal Character were ſufficient even to invigorate a Horſe. Their other Proverb of *fate lo Prete*, let's make him a Prieſt, when they have any ungovernable Wanton in a Family, that over-runs all their Females, is skin to the other; and their covering their Stone-Horſes with a Monk's Frock, when they find them indifferent for a Mare in ſeaſon, is a ſcandalous Reproof of thoſe bruitiſh Clergymen. Anſwerable to theſe is the *French* Proverb;

Qui veut tenir nette Maiſon
Qu'il n'y ſouffre ni petri ni Moin ni pigeon.

Comparing the Popiſh Clergy to the Pigeons for their venerious Inclinations; and may be Engliſhed thus,

They that would keep their Houſes Chaſt and Neat,
From thence muſt Prieſts, Monks, Nuns, and Pigeons beat.

As all Proverbs of that ſort are founded upon ſomething univerſally known or conceiv'd to be true, it is not at all for the Honour of the Popiſh Clergy, that their Chaſtity ſhould be thus reflected upon in Countreys where they are the ſole Directors of Conſcience, and have their Religion eſtabliſh'd by Law.

But that which fixes yet more upon them, is, that in the Pope's Chancery the Tax for eating Eggs in *Lent*, is greater than that for Sodomy; and the Penalty upon a Prieſt that Marries, is greater than upon thoſe that commit that monſtrous and unnatural Villany juſt now mention'd. From all which it is manifeſt, that they did not ſpeak at random who inform'd us that the Celibacy of ſuch an innumerable multitude of Popiſh Eccleſiaſticks, is the *maximum Arcanum dominationis Papalis*, and *that the Prieſts Teſticles are the greateſt Promoters of the Papal Empire*. This will appear yet more plain, that it is of the higheſt Importance to them, ſince the Church of *Rome* maintains, that Marriage is a Sacrament, and that all Sacraments confer Grace, and yet denies it to her Clergy; a manifeſt Indication that they have their graceleſs deſigns to promote by it, eſpecially ſince at the ſame time the want of thoſe parts which they will not allow them to make uſe of in a regular way, renders them uncapable of being Prieſts according to their Canons; but yet they are ſo kind to their gelded Martyrs, as to allow it to be ſufficient if they have them about them, in Powder, or any other way.

Theſe

These things confirm, in a literal sense, the odious Characters given the Church of *Rome* in the *Revelations*, Chap. 17, 18, *&c.* As, *the great Whore, with whom the Kings and Inhabitants of the Earth have committed Fornication; the Mother of Harlots, and Abominations of the Earth, having a Golden Cup in her hand full of Abominations, and of the Filthiness of her Fornications*, &c. Then since by the testimony of God and Man, the *Romish* Clergy is such an impure and lascivious Crew, it makes a Law of *Castration* a just and adequate Punishment for them.

To conclude; Since our King and Parliament have both testified their Zeal and Forwardness to suppress Immorality and Profaneness, it follows naturally that such a Law as this deserves their serious Thoughts; for it is impossible to suppress this reigning Vice, so long as those goatish Fellows are suffered to swarm among us. They not only corrupt the Morals of People themselves by such Practices and Principles as above-mention'd, but bring over and encourage others to do it; particularly those *Itatians*, &c. who sell and print *Aretin*'s *Postures*; and in order to debauch the minds of Women, and to make them guilty of unnatural Crimes, invent and sell 'em such things as Modesty forbids to name. 'Tis evident, that as Popery advanc'd upon us in the late Reigns, Debauchery gain'd ground at the same time, for they naturally make way for one another; and therefore we can never suppress Immorality, without securing our selves effectually against Popery. If this should be attempted by a Law of *Castration* against *Romish* Priests, it must be own'd that it would be more Charitable and Humane to save our selves from Popish Superstition, and all its mischievous Consequences, by that Method alone, than to Practice it, together with other Punishments, upon such of those Wretches as come to the Gibbet for Treason; the cutting off their Privities in such cases, and throwing 'em in the Fire, just before they be totally bereft of Life, can be of no manner of use, whereas *Castration* alone beforehand might have sav'd us from the Danger of their Plots, and prevented themselves from coming to the Gallows.

FINIS.